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call to positive Christian service and it is put in the terms of modern life. Any Christian will be stimulated to a higher form of spiritual life by reading these earnest discussions.

The Sunday-School Century: Containing a History of the Congregational Sunday-School and Publishing Society. By William Ewing. Boston: Pilgrim Press, 1918. Pp. xvi+141. \$1.50.

It is fitting that the centennial of one of the most useful organizations in the field of Sunday-school work should be celebrated by the appearance of a history. Dr. Ewing has for many years been in the service of the Society whose records he has searched with affection and a good sense of proportion and set forth in this book with a fair degree of interest. There are too many quotations and lists of names in the volume to allow the narrative to flow as freely as it should. But Dr. Ewing apparently desired to arrange a large amount of material for permanent statistical record rather than to embellish a noble story with brilliant narrative. Hence the book is a reservoir of sources. The dramatic and romantic aspects of this hundred years must be presented by another writer.

The Prophets in the Light of To-Day. By John Godfrey Hill. New York: Abingdon Press, 1919. Pp. 240. \$1.25.

The author is professor of religious education in the University of Southern California. He has presented his subject in twelve chapters, covering the various aspects of the life and literature of the Hebrew prophets. He says that he has attempted to help correct "prevalent unscholarly misuse of prophecy." The interesting and discriminating way in which he has handled the subject ought to serve this praiseworthy end effectively. Professor Hill has a fine sense of humor which he occasionally uses to enliven his theme; he has also read widely in current literature and draws on Wells and "David Grayson" to illustrate his points. There are many sentences in the book that stick in one's mind: "Reason by itself sooner or later runs into a stone wall, and faith alone into the fog"; "The deepest realities of life are not demonstrated. They are divined." It is made clear that the worth and permanence of the prophets is not assured by their predictions of events to come but by their interpretation of the life of their time in the light of principles that thereby become of everlasting validity. To speak of the utterances of the prophets as "sermons" is unwarranted. The publishers ought not to have sent out a book of this kind without an index.

The College Gateway. By Charles Franklyn Thwing. Boston: Pilgrim Press, 1919. Pp. 277. \$1.50.

The president of Western Reserve University publishes fifteen baccalaureate discourses delivered since 1904 in this second series of sermons to graduating classes. They are uniformly excellent occasional addresses, brief and concrete as fits a commencement occasion. President Thwing knows the college mind and temper and he fits his sermons to it admirably. He analyzes the situation in the college and in the world into which the graduate is going with discrimination. There is an accent of reality in all his statements. The factor of feeling is present and yet held in fine reserve. He makes his points clearly and the counsel that he gives is sensible and useful. The emphasis upon religion and the claims of Christ upon personal life are wholesome. These are fine examples of baccalaureate sermons.

The Temple. By Lyman Abbott. New York: Macmillan, 1919. Pp. ix+171. \$1.00.

Another profitable book from the fertile mind and heart of Lyman Abbott. He says that its purpose is "to describe human nature." There are fourteen chapters, beginning with "The Body" and closing with "Love." Dr. Abbott describes the religious use of the physical organs in the first half and then discusses the mental and spiritual powers in the second section of the book. As usual, his observations are judicious and command one's assent as the setting forth of a noble and reasonable way of life. It is good, wholesome talk, never rising to any plane of distinction, but quite worth while.

On page 41 Dr. Abbott says that the *only* Aramaic words spoken by Jesus are "Eloi, Eloi, lama sabachthani" (Matt. 27:46). But how about "Talitha cumi" (Mark 5:41) and "Ephphatha" (Mark 7:34)? On page 108 he quotes Prov. 23:7 in confirmation of the truth that our ruling ideas determine our acts and our character; but the margin of the American Standard Version and the plain context made impossible the use of this verse in this connection long ago. Preachers who employ it as Dr. Abbott does here have overlooked their standard translation.

A Course for Beginners in Religious Education. By Mary Everett Rankin. New York: Scribner, 1917. Pp. xi+236. \$1.25.

Any book for use with children of kindergarten age, associated with the names of Miss Rankin and Miss Patty Hill, both members of the faculty of Teachers College at Columbia University, must command the attention of

Sunday-school workers who are handling children of the kindergarten age.

Miss Rankin's lessons have been worked out in the laboratory Sunday school of Union Theological Seminary under the direction of Professor George A. Coe. The book contains helpful chapters on the characteristics of five-year-old children, music for beginners, story-telling for beginners, dramatic play, handwork, and other equipment and activities. A feature of the method is the weekly letter which the child is to take home to his parents. Topics center around a few essential principles of childhood religion, helpfulness, obedience, loving, giving, sharing, and the like. The book is very attractively illustrated with photographs from actual Sunday-kindergarten experience. This volume belongs to the general series of textbooks for the Sunday school published by Charles Scribner's Sons.

An Introduction to Early Church History, Being a Survey of the Relations of Christianity and Paganism in the Early Roman Empire.

By R. Martin Pope. New York: Macmillan, 1918. Pp. vii+163. \$1.25.

This small book consists of a series of paragraphs with topical headings designed to sketch the history of Christianity down to Constantine. The author aims to present only a mere outline or, better, a series of impressions, which he hopes will meet the needs of those readers who desire to possess the main features of a development which culminated in the acceptance of Christianity as an imperial religion. The propriety of attempting to embrace so large a field in so brief a monograph might easily be questioned.

Altruism: Its Nature and Varieties. By

George Herbert Palmer. New York: Scribner, 1919. Pp. ix+138. \$1.25.

With that delightful and kindly insight into human behavior which marks Professor Palmer's method of ethical analysis, the present little volume brings the charm of literature as well as the satisfactions of scientific exposition. Altruism—so inexplicable when the individual is considered as a self-contained unit—ceases to be a mystery when the essentially social character of man is considered. Nevertheless altruism needs to be morally defined and controlled. Good manners make us social beings; giving enables us to put part of our life into others; partnership in a business or a society enables one to say "we"; love obliterates distinctions of mine and thine; but only in justice do we find the complete social ideal. All other forms of altruism are defective at some point. Justice is "impartial love of our fellow-

man." The book abounds in shrewd observations on and criticisms of everyday behavior. It is an alluring example of fine humanism.

Democratizing Theology. By Herbert Alden

Youtz. Boston: Pilgrim Press, 1919. Pp. 39. \$0.25.

This stirring address, delivered before the Ohio State Congregational Conference, is a plea for religious thinking which shall be dominated by the spiritual ideals which inspire the movement for democracy. Three tyrannies, against which a democratic theology must protest, are discussed—the Tyranny of Orthodoxy, the Tyranny of Mechanism, and the Tyranny of Externalism. A free theology has for its task the establishment of the art of spiritual self-control and the affirmation of a moral meaning in the process of history. Without the message of Christian faith there can be no sublime interpretation of the world in which modern men must live.

A Survey of Religious Education in the Local Church. By William Clayton Bower. Chi-

cago: University of Chicago Press, 1919. Pp. xv+177. \$1.25.

This title may easily mislead, for Professor Bower is not offering a bird's-eye view of religious education in a church; he is showing just why and how a careful, analytical survey should be made. There are many who, ignorant of modern survey technique, are playing with this catchword; here is a revelation for them if they will read. The world of religious education is grateful to Professor Bower for filling a vacancy in its methodology and for presenting so carefully and in such detail the principles of the survey and the manner of its exact use in a church. On the program that he provides a church may find a factual basis for its educational work.

God's Responsibility for the War. By Edward

S. Drown. New York: Macmillan, 1919. Pp. 56. \$0.60.

The discussion of the specific question proposed in the title takes place against the background of a larger topic, namely, the problem of evil in the light of the divine omnipotence. God is a moral being whose essence is creative love. Therefore he must work out his purposes in a universe of free sons of God. He is limited, therefore, in such ways as are consistent with his moral purpose. Such limitation brings far greater power than the static omnipotence often ascribed to him. He cannot do anything that involves a moral contradiction. God lets man co-operate with him in producing a moral